

To the KING of these Nations, HUMBLE REPRESENTATION

THE

OF

Several SOCIETIES, commonly called by the Name of

ANABAPTISTS:

Wherein short they Declare their

Innocency, Sufferings, Desires & Resolutions.

WHereas, O King, there have of late years happened in this Nation, many strange Changes and Revolutions, to the great Amazement of the Sons of Men, by which most men of all Ranks and Qualities have been subject to Err; from which we cannot altogether Acquit our Selves; yet this we can boldly say, That although some of us were in Arms under the former Powers, our End was not the Destruction of mens lives, but rather their Preservation, and to prevent the rude Multitude of their Designs, which were no other then Ruine and Desolation where they did prevail: This we say was our End, whatsoever our Adversaries do say to our Reproach.

And whereas, O King, there have (within these few Dayes) been in the City of London, very strange and unheard of Actions, to the wounding of our Souls, we have been so far from Designing or Acting therein, that Envie it self cannot justly Charge us; Nevertheless such is the Portion of many of us, to be taken out of our Houses, and from our Employments, beaten and abused in the Streets by the rude Multitude, haled before the Justices & other Officers, and then having nothing to Charge us with, they put to us the Oath, or Oaths, and upon Refusal (though Christ hath Prohibited Swearing at all, especially any Promisary Oath) are we sent to Prison to the impoverishing and ruine of us, our Wives and Children; which Opposition against Swearing now in us, is no more then what the greatest Part of us were against under the former Powers.

But that which wounds us most, O King, is the late Proclamation, wherein there is no Difference made, but as though all were alike in the Transgression, and had all made an ill use of thine Indulgence, and forfeited our Liberty, which doth strengthen the rude Multitude in their Confidence, That we are Guilty of some Pernicious Design against Thee, O King, and the Nation; which false Report greatly obstruct our Liberties to Meet together to Pray and Edifie one another; as also to Meet in our own Houses to Pray one with another, which we humbly conceive is our Right as Men and Christians; which if we do, we are lyable to be destroyed by the rude Multitude, though we cannot be Charged with any Fact: Thus the Guiltless suffer with the Guilty, which is averse to the Mind of the Holy and Just God.

And although our Consciences do bear us witness, that we have not

abused our Liberty by any ill use that we have made of Thine Indulgence, and that *Thy Proclamation* (Prohibiting our Assembling together after our usual manner) do not properly reach us, but that we ought to have had the benefit of *Thy former Declaration* ascertaining our Christian Freedom; Yet for as much as the late Disturbance might minister Cause of Jealousie, being done by some that pretended Separation, but not of our Faith or Practice, such of us as have not been Imprisoned, have since *Thy Proclamation* was extant, forbore to Meet, lest it should be judg'd Contempt of Authority: So willing we are to prevent all Grounds of Fear: And we do Challenge the World, to come forth and shew wherein we have offended Thee that we are thus dealt with; for we can truly say with the Servant of God of old, *That Innocency is found in us, and against Thee, O King, have we done no harm.*

Wherefore, O King, our humble Desire is, That Thou wouldst seriously weigh our Innocency and Sufferings with our humble desires, as also our forbearance to Assemble (least it should be deemed Contempt) until we had Cleared our Innocency unto Thee, which here (in the Fear of the All-seeing God) we have done: And if notwithstanding our just Complaint, Thine Ears be shut against our Cry, and will not Release the Innocent out of Prison, nor Restore our Christian Liberty, which of late we have been deprived of without just Cause; but upon mis-information, and shall still be lyable to be Destroyed by the rude Multitude, that then we shall cast all our Care upon our God, and Assemble together to Pray, and build up one another in the things of our Holy God, as he hath commanded us, leaving Thee, O King, and all the World to judge, Whether we ought not to obey God rather then Man: And if for serving our God Thou sufferest us to be Destroyed, we shall commit our Righteous Cause to him that Judgeth righteously, and hath said, *Vengeance is mine and I will repay it, Rom. 12. 19.* In the mean time we shall patiently wait, and mightily Cry unto the Lord, until he Redeem us from the hands of our Oppressours: For the Lord hath said, *He will Encamp about his House, and no Oppressours shall pass through them any more; for now have I seen with mine eyes, saith the Lord, Zach. 9. 8.* All which, O King, we shall commit to Thy Consideration, and shall be subject to Thee in Civil things for Conscience sake; and Subscribe our Names for our Selves, and the Congregation to which we do belong.

Thomas Perrot
Jonathan Jenings
Christopher Miles
Thomas Smith
William Paine
Richard Newbery
Richard Day
William Goodman
Samuel Hodgkin,

Henry Brown
Walter Pen
John Hamersly
Thomas Hayns
Samuel Fulcher
William Beacar
John Manbee
Samuel Loveday
Thomas Garner,

John Michel
Humphrey Jones
Thomas Orchard
Hugh Boulton
Thomas Clark
Richard Taylor
Robert Parker
John Parker.

POST-SCRIPT.

Let none Judge or Think amiss, that we do not give the King those Titles that are commonly given unto him; for it is not out of any dis-respect to His Person; being not willing to Deny Him any thing that is given Him of God: And for these Words, Thee, Thou, and Thine, we find in Scripture to be given to the greatest and best of Men that were in Authority, as also to God Himself, and to our Lord Jesus Christ.